

1: Karutz--20 E-4 (no date) 1925 El Europe
Estonians RG4

0001.-2. Physical types. 3. Old men's costume. 4. Grinding the potter's clay. 5. All Souls /Day/. 6. Bag-piper. 7. Adjustable ceiling lamp. 8. Kettlehook made of a bent branch. 9. "Swedish harp." 10. Basket. 11. Ancient place of sacrifice. 12. Shepherd's horn. 13. Small cask used by the field workers for drinking. 14. Kummer with carved horses' heads. 15. Pennant from Lake Peipus. 16. Model of a Lodje /type of sail boat/ from Lake Peipus. 17. Ceiling chandelier (Yule chandelier). 18. Old harp. 19. -20. Beer mugs with northern designs. (horse, sun)¹
Nos. 6-10, 14-20 are in the Museum für Völkerrunde in Lübeck.

/24/ The Estonians.

III.

778 As late as the year 1918 I was shown an ancient place of sacrifice (Figure 11). In Estonian, a small artificial cave with bones. As in Lithuania so here spiritual goods from early European times have been preserved. The national epic Kalewipoeg, as well as old chronicles
789 of the earliest German times, give support to this. Of course black magic was practiced as in Finland, though to a slighter degree. Those who could not master it went to the experts across the ocean and to Lapland. A Lapp is enjoined to help the Kalewipoeg "to take the part of wisdom, to travel to the end of the world, to seek the end of the world where the hands of the Ancient Father have tied tight the edges of heaven, attached them tightly to the earth..." The basis of their magic, even if only in memory, was a knowledge of the spiritual powers in all worldly matters, of their forces which work constantly and everywhere, of their relationship to man. They knew of and took the spirits in matter and in the human body when they used emanative magic medicines, when they, as was reported of the year 1221, cut the heart out of the body of a living Danish governor /Vogt/, fried and ate it in order to become the braver and stronger against the Christians. This is a process which is repeated in the total phenomenon of cannibalism and originates from the same spiritual source of common consciousness. Numerous customs are based on this knowledge of the inner connection in the spiritual sphere between men and cosmos. A misfortune which has been mysteriously blown towards one by magic disappears when one
791 walks against the wind. Higher knowledge and thus higher magic powers were possessed by people who at times were able to separate themselves off from the bodily cloak, to become "haltia," to travel as free spirits.
1 [For illustrations, see: Karutz, El Europe, cat. 116, p. 19a--Analysis]

- 791 into the land of the dead and to gather there supernatural knowledge. After regaining consciousness they used their new knowledge to interpret dreams, to heal or cause diseases, to influence favorably or unfavorably hunting, fishing, journeys, to dominate nature, or rather the invisible spirits standing behind visible nature. They knew that the spoken word was the most effective. Magicians dominated men, things, animals and spirits with the spoken word. The syllables of the verses march in firm, short resounding steps with repetition, alliteration, 533 and analogy. Connected with the spoken word is song, music, which with the Estonians and Finns is something immediately spiritual and divine, as only perhaps in China. The Estonian lifted himself up to the gods in song "the song does/not spring from the earth, not from the earth, not from wood, the folk-song has come from heaven, through the holy 534 clouds, above the crooked edge" (Kalewipoeg). The harp, which is made of a pine or linden branch and has an upper surface and a bottom graded surface, was once developed from a birch which grew out of the grave of a murdered virgin. It is said that the evil one made the bagpipe and the horn and that Wanemuine, the god of song, made the 533 harp and the flute from a leaf. How long the spoken word has here preserved its old, powerful meaning can be seen from the fact that as late as the year 1810 the Estonian women sang on holidays as long as 24 hours on hills which were called "places inherited from ancient times."
- 733 Following the time in which such knowledge was generally alive or still preserved in memory, there came a period in which it lived only with spiritual leaders and was interpreted by them in pictorial representations. From this period comes what is transmitted of the following: Jumala, the god of heaven; Ukko "nine inherited holidays is the ninth Ukko-feast" (Kalewipoeg); Taara, the ancient father to whom they sacrificed on the four/six/solstices; images; the creation legends about the development of the world from an egg; the earth as a living organism, as the mother; the sun service; the haljas, the guardian angels of men. /25: Illustrations./

/26/ The Letts.

I.

0001. Summer kitchen. 2. Log house with split spruce wood roof /Lubben/
3. Storage shed. 4. Hand mill. 5. -6. Beehives. 7. Baby walker.